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extreme centralization of the Imperial government is well brought out. The peculiar communal institutions of Russia from which the Socialists formerly hoped so much are shown in the process of breaking down. Industrial life with its mixture of blessings and misfortunes is playing an ever-increasing part in Russian life. Nihilism and the recent revolutionary movement have their roots in the attempt to raise Russia in a generation from the conditions of the middle ages to those of the twentieth century. The same feeling of unrest it is shown is beginning to make inroads upon the hold which the church still has on the people. But in spite of its defective organization and its formalism it is still true that religion wields in the mind and heart of the average Russian an influence approached nowhere else in Europe.

The chapters on present day Russia are excellently done but we have still to wait for a thorough study of the life and institutions of the great Empire of the North.

CHESTER LLOYD JONES.

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Boutroux, Emile. *Science and Religion in Contemporary Philosophy.* Pp. xi, 400. Price, \$2.00. New York: Macmillan Company, 1911.

This is an excellent translation of a work destined doubtless to become a classic. Beginning with an introductory review of the status of religion and science from Greek antiquity to the present time, the author considers modern thought under two main heads: the Naturalistic Tendency and the Spiritualistic Tendency. Under the former he outlines the philosophies of Comte, Spencer and Haeckel; and devotes the concluding chapter of this part to a particularly interesting consideration of the contributions of psychology and sociology, in both of which religion itself becomes an object of science. Both substitute a consideration of religious phenomena for that of the objects of religion. Psychology fastens on the subjective aspects of religious phenomena. To resulting conclusions the sociologist objects. To him these are a tissue of sophisms; for the essence of religion is not to be found in the individual consciousness but in those social factors which thrust upon the individual "deeds or abstentions that are foreign to his nature." Feeling and belief are the echo in the individual consciousness of the compulsion exercised by the community on its members. In the author's view both psychology and sociology fall short of affording a full explanation of religion. Religion is "that subjective content of consciousness which scientific psychology thrusts aside in order to attend solely to the objective phenomena that are concomitant." As for the sociological explanation, no existing social organization could produce the religious attributes of the human soul. "At the root of all social progress is found an idea springing from the depths of the human soul."

Four chapters are devoted to the various phases of the spiritualistic tendency. The pragmatic phase, or philosophy of activity, is criticised on grounds of the necessity of a strictly intellectual principle for science and for religion itself. The views of Ritschl, Sabatier and others, are likewise critically handled. The author's own conclusion is that there is a necessary conflict between the spirit

of science and that of religion, but that from the tempering strife will spring an ampler, freer life. For science treats of the things without which man cannot live, religion of those without which life would not be worth while.

ROSWELL C. MCCREA.

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Boyd, William. *The Educational Theory of Jean Jacques Rousseau.* Pp. xiii, 368. Price, \$1.75. New York: Longmans, Green & Co., 1911.

This appreciative yet critical review of Rousseau's contribution to the progressive movement of modern education has especial interest and value for American readers. It is a clear analysis of the self-contradictory, yet self-complementary, message of the strange genius whose thought gave expression to a unique epoch in human development, and who became the most permanent record in literature of a phase of democratic ideal which embodied itself in the extravagances of the French Revolution and in the stately phrases of our own Bill of Rights. Perhaps there is needless repetition in the treatment of the main idea; but Prof. Boyd is a teacher, and knows well the value of the cumulative and recurrent touch. We recall no book which gives so sane and balanced a point of view which at the same time is so commendatory of Rousseau, and ranks him so high in the educational leadership of the modern world. The especial usefulness of the book to American readers lies in the fact that here in the United States we are trying out experiments in the "new education" which Rousseau first voiced in ideal, if he did not first lead in practical tendency. Prof. Boyd himself declares that "it is to the United States we must turn if we would see the re-incarnation of the Rousselian spirit at its best and at its worst," and he quotes Prof. James' arraignment of the "soft pedagogy which forgets the place of effort in life and education in the desire for interest" to give his statement weight. The immediate influence of Rousseau, as it is consciously perceived, can be seen here, it is true, in the "Child Study" movement, and in some elements of "Mother's Club" work, and in some of the more sentimental phases of the kindergarten movement. Yet anyone intimately and broadly acquainted with educational tendencies in America would be likely to qualify Prof. Boyd's remark by allusion to the fact that here we are consciously following Pestalozzi, Froebel and Herbart when we are emphasizing the individualistic elements in education rather than Rousseau; and following them where they most distinctly modify if not antagonize Rousseau. Here in the United States also we are now so under the mass pressure of effort toward environmental changes that the social and external elements in education threaten the very life of that effort to create a free and noble personality which constitutes the spiritual essence of the ideals of all these educational reformers. It may, therefore, be said that while in our country we are still trying many experiments along lines indicated by Rousseau and his disciples, we are also, with wide range of conscious or unconscious swing, already deeply immersed in the still newer and more confusing tendencies into which the modern industrial and political conditions have swept the school.

Perhaps few of those who have worked with children rather than with the theories about them would accept quite the position of leadership assigned